148. Larger employment of Mahomedans in the Public service.

Sahib Bahadur G. Sayyid Taha Sahib (Member, Nominated) dwelt at length on the question of the employment of Mahomedans in larger numbers in the Government service and said that, like other classes, the members of his community were also entitled to the patronage of Government. There was a Government Circular already that members of the Mahomedan community should be encouraged in public service but to their misfortune, that Circular had not been brought into force. The number of qualified men in the community was very small, but even they were not properly encouraged. How many posts in the higher ranks of service in each department were held by Mahomedans, how many applications from qualified Mahomedans were received, how many of the applicants were provided with permanent posts, how many vacancies occurred in each department every year and how many of them were filled up by Mahomedans could be ascertained by calling for statements and looking into them. In some departments Mahomedans were appointed to short vacancies for two or three months, but were asked to go away when the vacancies ceased. Mahomedan young men who were acting for three or four years were asked to go away without being provided with permanent appointments. The number of appointments held by Mahomedans in Government service could be counted by the fingers. The Member therefore prayed for a legitimate share for Mahomedans in the State service. The Mahomedans were backward in education. In order that they might rise in the social scale, appointments should be given even to unqualified members in exceptional cases.

The Member next spoke about the disadvantages under which the Mahomedans were labouring for want of a Mahomedan member on the Text Book Committee. They had submitted many representations on that point, but they had received no orders.

The Member also urged the necessity of appointing Mahomedans as members of Municipal Councils and Judges of the Panchayat Courts.

Dewan's reply.—The suggestions of the Member will be considered. In regard to appointments in the public service, the Member is referred to the answer already given regarding the constitution of the Selection Boards.

149. Suggestions for removing the disabilities of the Muslims of Travancore.

Sahib Bahadur S. Adam Sait (Member, Nominated) thanked the Government for the concessions so far granted to the members of his community and observed that sufficient attention had not been bestowed on the advancement of their education and material welfare. In regard to G. O. No. 1989 of the 31st May 1919, he said that nothing had been done to put it into operation, especially the important portions of it. The Director of Public Instruction, after taking evidence at conferences held in important Muslim centres of the State, had come to the conclusion that in order to encourage the Mahommedan community to send their children freely to departmental schools, the authorities must take steps to ensure every facility for the study of the Koran within school hours. This essential fact should be clearly borne in mind and no deviation from the principle should be made. Since the standard varied in different classes, the teaching of the Koran outside school hours was most impracticable. Government should see that proper arrangements were made to teach the Koran within the school hours in all schools. Unless that was done, a sufficient number of Muslim pupils could not be expected to join public schools, as most of the boys and girls of school-going age were now attending old *maktabs* which numbered about 700 in the State with a strength of about 25,000 pupils. He therefore requested that immediate orders might be issued to carry out this part of the G. O. and that Arabic munshis might be appointed at an early date to teach Koran.

The Member added that, though some girls' schools had been sanctioned, they had not yet been opened for lack of proper sites to be given by the people. He prayed that Government might start these schools as there still existed a lurking notion among the people that girls should not be educated in languages other than

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Arabic. In regard to the opening of new English schools, he said that Government should carry out their orders in the G. O. above referred to, without pressing the people for buildings and sites.

Though the G. O. had ordered the observance of a two hours' noon-day interval on Fridays in all schools attended by more than 10 Muslim pupils, it was not observed in most of the schools. He added that Headmasters of certain schools had discontinued the concession granted by their predecessors. In some schools Muslim pupils were given leave for one hour in the noon in addition to the noon-day interval when important subjects would be taught in the classes. Thus in every way Mahommedan pupils were placed at a disadvantage. He therefore requested that strict orders be issued to observe the provisions of the G. O. regarding noon-day interval. If the authorities found any difficulty in giving an hour more on Fridays, he suggested that Friday and Sunday be declared holidays as there were no Jews attending the public schools in the State.

The Member next pointed out that, although 15 months had expired since the appointment of the Mahommedan Inspector, his powers, functions and duties remained still undefined. The community could not hope for any benefit from the officer unless the necessary powers were given to him. As it was, they could not expect any good from him without the consent of his co-Inspectors who had already proved themselves unsympathetic towards Muslim aspirations and ideals in education. He suggested further that a report of his work should be published so that the public might understand the usefulness of such an officer, which would be a very great impetus to the progress of Muslim education.

The Member next urged for separate funds being provided for Muslim education and for the same being properly utilised. He expressed his regret that admission to the College had been refused to some Mahommedan students, though the eligible Muslim candidates formed only a microscopic minority. That policy proved a bar to the progress of the community in the matter of higher education.

C I. The Member next proceeded to speak of the prospects of the Mahommedans in the State service. Only a very few candidates among those who had passed the English and vernacular school leaving certificate examinations applied for posts in the various departments, but even they were not encouraged. There were cases where in some of the departments, Mahommedans had to act for years and had to go away, while their juniors were confirmed. The Mahomedans felt that they were being very badly treated as compared with the other communities. Out of 16,300 and odd public servants on Rs. 10 and above (calculated from the quarterly list), there were only 200 and odd Muslim employees. That included peons also. Government should not be satisfied with the replies of heads of departments that they were appointing Muslims, but should ask for statements supported by facts and figures as to the number of vacancies, the number of Mahommedan applicants, and the number of Mahommedans who were permanently appointed. He requested that Government should particularly see that at least the few Mahommedan qualified hands were given appointments. That would be a great incentive to Muslims to avail themselves of the benefits of education. Those who were already in service were not given adequate promotion and encouragement. The only Muslim officer who was in the higher ranks was not appointed to the post to which he was legitimately entitled. That was a grievance to the community.

The Member next spoke about the Mahommedan holidays, and pointed out that the dates of important Mahommedan festivals and holidays were not given in the State *Almanac* and *Directory*. He requested the Government to declare the following holidays as general holidays :—

(1) Bara-wafat ;
(2) Ramazan Eid ;
(3) Bakrid ; and
(4) the tenth day of the Mohurum.

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In regard to the Text Book Committee, he said that the necessity of a Mahommedan member was keenly felt. The History of India by Mr. Mamman Mappilla prescribed for use in the higher grade vernacular schools contained gross misrepresentations of the life of the Holy Prophet. There were other instances also wherein the absence of a Mahommedan member in the above Committee caused much inconvenience. He therefore requested that the Government might be pleased to nominate a competent and popular gentleman who was well versed in Arabic, Malayalam and Tamil and also English to some extent, as a member of the Committee.

The Membr then thanked the Goverument for the concessions granted in connection with the Trivandrum Muslim Hostel, and hoped that the Government would sanction an increased grant to the institution.

Dewan's reply.—I am sorry that you have not sent us a copy of your representation in advance or at least given us the points you were going to speak about. You refer to a good many things which require a good deal of consideration before a definite reply could be given. In regard to several matters dealt with by you, I have already given replies. In regard to the teaching of the Koran in schools, I have already given a reply to the representation made on the point by Mr. Taha Sahib. The other points will be considered.

150. Certain suggestions for improving the occupation of Kammalars.

Mr. N. Nilakantan Asari (Member, Nominated) said that from ancient times his community had distinguished themselves in the art of carpentry, that even at the present day there were persons in the community who excelled the most up-to-date Western engineer in the science of carpentry and that the ancient structures like the temple of Sri Padmanabhaswami and several other similar structures with their turrets and gopurams and works of art were standing monuments of the architectural skill and ingenuity of the Kammala community. The fact that such structures remained to this day unimpaired testifed to their substantial work. The skill and capacity of the Kammalars in the science of carpentry had also been borne testimony to by several important works of art turned out by them within the past seventy five years, such as the State golden chariot, the *Methan Mani* (Clock) in the Karivelappuramaligai and the Ivory throne sent to Her Majesty the late Queen Victoria about the year 1025 M. E. Several articles made in western countries with the help of machines were produced here easily by the Kammalars of the country by manual labour and such articles produced here were superior in make to the manufactured articles of the West. That went to show the skill and taste of the Kammalars in their science. If intelligent young men of the community were selected and sent to Western countries for training in advanced systems of architecture, carpentry, &c., they would prove a real asset to the country. The community would have taken the lead in the matter, but their extreme poverty stood in the way. The Member then exhibited a razor made by one of his community at Quilon and asserted that it excelled Western make in finish and excellence. It was an admitted fact that modern Engineers simply furnished plans of big buildings, bridges etc., but that their actual construction was attended to by the local Kammalars. The Member therefore prayed that two Kammala youths who had passed the School Final Examination, might be selected and sent for training to outside countries in carpentry, in machine making, etc., at the expense of Government.

The Member next said that it was widely known that the ivory work of the Trivandrum School of Arts was excellent and that the ivory carvers were all Kammalars. They were not decently paid with the result that they were having a beggarly existence. The Member prayed that their pay might be increased. He also suggested that the Head Maistries in the P. W. D. Workshops might be selected from his community as was the practice before.

In regard to the Carpentry school at Quilon, which the Member heard, was going to be abolished, he prayed that the school be not abolished but that it be made useful to his community. He urged that,

(1) provision should be made for teaching the science of carpentry (തച്ചുശാസ്ത്രം) in the school. There are duly qualified persons in the community to teach the science

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